CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellaneous Extracts.

From Burns' Inquiry.

QUALIFICATIONS FOR THE DIVINE FAVOUR.

[The following extract is a continuation of the remarks under this head, on the first page of our last number. The writer is speaking of the class of Christians called in England, "Evangelicals."]

I shall conclude these observations on their presumption and pride, by taking a little farther notice of some opinions which prevail among them, and which have a powerful influence in hiding the deformity of those faults from their view. They take it for granted, that the pride of man, which, according to their own doctrine, it is the great object of revelation to humble, is only, or principally nourished by honest actions, deeds of charity, and such other plain virtues, as many people unquestionably perform who make no great pretensions to religion, or who may even altogether deny its truth. They suppose that it is an excessive value which men attach to the worth of such morality, that forms the great objection which they feel to the truth or importance of Christianity. Now, I will not deny but there is some truth in this opinion; but it is likewise true, and they do not consider this, that there are *other things which yield a great deal more nourishment to the pride of the heart than these good works.*

These may be things pertaining to religion, an attachment to which cannot, of course, ever produce infidelity, or even indifference, and are not therefore so visibly hostile to Christianity, but they are of such a nature, that an excessive regard for them produces a more decided hostility to the spirit than the other does to the letter of revealed religion. Among these things, metaphysical orthodoxy holds a distinguished rank. No moralist ever plumed himself more upon his *honesty*, than many Calvinists do on their *faith* and knowledge. The mind of man has ever manifested a far more eager disposition to fix on the one as a ground of distinction and self-complaisance and conceit than on the other. This is a plain matter of fact. Among the decent people of *the world*, as the Evangelicals designate other Christians and inhabitants of this globe, there are, to be sure, a *few* individuals who are so ridiculous as to be vain of doing their duty as members of society with legal honesty, and occasionally with a little generosity. But the great bulk of mankind perform these common duties without ever reflecting on what quantity of praise and reward they ought to gain, either from God or man. If they are not religious, it is rather from want of serious consideration than from pride.

But, among the Evangelicals, the *great majority* of them are evidently puffed up with their superior knowledge and spiritual discernment. It is perfectly well known by the most judicious even among themselves, that a new convert to their system is in great danger of spiritual pride. They will hardly dare to say, that the vice is sanctified by the circumstances of its being interested about a spiritual or metaphysical, instead of a moral object; and, if they will not say so, it follows, with all the evidence of experimental proof, that the mind of man is in greater danger to be vainly puffed up by metaphysical orthodoxy, or *faith*, than by *good works.*

It is a mere delusion to attempt the concealment of this notorious fact, by saying that it ought not to be so, that there is far less merit in believing a truth than in doing a moral action, and that if men abuse the doctrine of salvation by faith, in making it minister to their pride, it is not the doctrine, but themselves, that are to blame. Hostile as the Calvinists are to the moral system, they will not presume to deny the general doctrine of moral obligations. If any person, therefore, abuse the doctrine of morality, they are just in the same predicament with those who abuse the doctrine of faith. If the one doctrine is to be shielded from the misconduct of its votaries by saying *it is an abuse*, the other must be allowed the same privilege. But after all this is done, it still remains that the vicious propensity of the human mind may be more disposed to fix upon the doctrine of faith, and to abuse it, than the doctrine of works, at least in the peculiar circumstances in which Christianity is *now* placed. If so, there is a greater necessity for guarding against the danger of the former, than of the latter. Now the Evangelicals act upon a directly opposite principle, and the consequence is just what might be expected, they produce in great abundance the fruits of pride and presumption.

If they would be at the pains of looking round them a little, they would find that there is nothing extraordinary in all this. It is so far from being true, as they suppose, that men are most apt to be proud of what is most valuable, that it is quite the contrary way. Vain people generally value themselves upon what is superficial and silly. A quack doctor is more presumptuous than a regular physician; a smatterer is more confident than a man of learning; and a man who has doubts of his own probity or generosity, will think a vast deal more of any little good deed, and be at more pains to blazon it forth, than he who, conscious of the integrity and benevolence of his soul, takes no thought either about finding it out or making it known to others.

The smaller the degree of intrinsic excellence therefore, which faith has, compared with moral dispositions, the more apt it is to engender pride in the breasts of those who wish to distinguish themselves by it; and thus the grand argument which the Calvinists employ against morality, rebounds against themselves.

THE GRAVE AND THE TOMB.

[The following beautiful extract is from a discourse lately delivered from the pulpit. It is to be found on pages 67, et seq. of the little work lately published, entitled "Remarks on the Duties and Dangers of Sepulture," &c.]

By ourselves, then, the place where our habitation of dust shall have fallen and decayed will probably be disregarded, if it is not unknown. But with those who shall be left behind us, it will not be so. In the bosom of the living an interest is excited in any spot when it is viewed as the resting place of the dead. The folly, the vanity, the pride of man have done much indeed to destroy this interest; to silence all that is eloquent in the grave, nnd to neutralize all that is holy in the air around it. The natural feeling of reverence for the house of the dead is lost, when there is a departure in it from the simplicity of nature. Even the *tomb* is not so interesting as the *grave.* It savours of pride in those who are proud no longer,—of distinction, where all are equal. And how vain are these ensigns of magnificence! What though a sepulchral lamp pour its red light on the walls of the vaulted chamber, where my dust reposes: this dust would rest as quietly were there no lamp there. It fears nothing: no dreams disturb it. It will not mark the neglect, should the flame be suffered to expire: it will not complain, should it never be lighted again.

In this dust what is there lovely to those who loved me in life? What is there venerable in the eyes of my posterity? The children of my children may summon the courage to descend into the still abode, and gaze by torch light on the black and mouldering visage, which, not their memory, but the testimony of the pencil or the chisel—not their *love*, but their pride—may tell them is that of their ancestor.

This may indeed eloquently remind them how soon the builder of the house of death must take up his abode within it! how soon the dust that we *have* must mingle with the dust that we *are!* But there is a shuddering, a feeling of horror in the atmosphere of the tomb, that chills all that is delicate and tender in the emotion that leads them into it. Though my father and my mother sleep there, I retreat from the tomb the moment that I can do it without impiety, or even with decency. But I am differently affected, when, with the rising sun, or by the light of the melancholy moon, I go to my mother's *grave.* There I love to linger; and while there I hear the wind sigh over one that often sighed for me. I breathe an air refreshed by the herbage which draws its strength from the source whence I drew mine; and in the drops of dew that tremble on its leaves, I see the tears which so often bedewed her eyes as she breathed forth a prayer that her children might cherish her memory, and escape from the pollutions of the world.—Yes, to the lover of nature in her simplicity, the grave is more interesting than the tomb.

And if the spirit on leaving its earthly dwelling, do not lose all interest in its crumbling tenement, would it not rather see the child of earth clasped again to the sweet bosom of its mother, to be again incorporated with its substance, to become again the theatre of beauty, the medium of enjoyment, the recipient of light; that it should again assume a form attractive and lovely; than that it should lie and moulder away in darkness and silence, the source of disgust to strangers, and of terror to those whom we may still love?

Let vanity adorn the marble tomb
With trophies, rhymes, and 'scutcheons of renown,
In the deep dungeon of some Gothic dome,
Where night and desolation ever frown.—
Mine be the breezy hill that skirts the down,
Where a green, grassy turf is all I crave,
With here and there a violet bestrown,
Fast by a brook or fountain's murmuring wave,
And many an evening sun shine sweetly on my grave.

The christian doctrine of a future life, and even of the resurection does not oppose the train of thought in which we have indulged, and which seems naturally to pass in the mind of one who observes the revolutions and changes in the natural world, and at the same time watches the emotions of his own heart, when he meditates on death, and rises, in imagination, into his hospitable dwelling. For though we regard death as but the introduction to another state of being, and consider the grave as only a dark passage to a brighter world; yet, in this other world we know not now what we shall be: but we do know that what "is sown a natural body is raised a spiritual body;" and that flesh and blood cannot inherit the kingdom of heaven.

We also know, and it is enough for us to know, that if we have performed our duties here, we shall be prepared for something more pure and more elevated in the state to which the immortal part of us shall be transferred; that there we shall find ourselves as perfectly adapted to our state as we are here; for the same wisdom can, and the same goodness will fit us for our future, that has fitted us for our present sphere of action and enjoyment. And we believe that there new and inexhaustible evidences will be presented to us of that wisdom and goodness; and that in them we shall find new and inexhaustible sources of our own happiness.

CHRISTIANITY *vs.* SECTS AND PARTIES.

[This is the head of an article in a late number of the Connecticut Herald. It is an extract from the Election Sermon of the Rev. Nathaniel W. Taylor, delivered at Hartford, May 7th, 1823. To the sentiments of the extract we most cheerfully say—Amen.]

Every denomination of Christians should depend simply, for the maintenance of its numbers and its influence, on the purity of its doctrines, the sanctity of its morals, and the zeal and labour of its ministry. It always has been, and it always will be, an ultimate curse to any religious denomination, to strengthen and build up itself by *political patronage.* If Christians are to be less concerned for the cause of God and of souls, than for the success of their religious party; if sect is to clash with sect; if, to augment their secular influence, and to pervert it to build up their cause, they are to become political factions; and if the community are to witness only their mutual hostility and contests, the most fearful results may be foretold with the certainty of prophecy. Nothing, nothing can atone for "the broken unity, the blighted peace, the tarnished beauty, the prostrate energy, and the humble honour of the church of God." Every barrier between the church and the world would be swept away; ignorance of God and of duty would thicken apace, and the broadest sunshine of the gospel be eclipsed by the spreading darkness.

Let Christians, then, bury in oblivion their sectarian contests, and all those animosities, jealousies and suspicions, which mar their intercourse. Without a pretence of differing on essential truths, or that *each* sect has not every desirable means of promoting the cause of God, *what can justify* alienation and mutual competitions? When, by union and concert, we might do so much to uphold and extend that influence which the wisdom of God has appointed to bless men, in time and eternity, *what can justify us in wasting our strength in the work of Proselytism*, and for this purpose merging the Christian into the sectarian, and the sectarian into a political partizan? Ah! brethren, we want more of the sacred fire that glowed in the breasts of the early Christians; more of the spirit of heaven; more fellowship with angels, with God and his Son, in the work of bringing men to repentance and to salvation. God calls his people to other service than mutual contention. While the enemy, rushing in like a flood on the one side, calls us to defend a common Christianity, the field, whitening to the harvest on the other, invites us to its toils and its rewards. "The New Jerusalem is descending from God out of heaven;" and we seem to hear "voices in heaven,' voices of acclaiming gladness, saying, "The kingdoms of this world are becoming the kingdoms of our Lord and of his Christ." Let us then open our hearts to higher and nobler inspirations. Let us strike our hands in a *Covenant of Love;* let our hearts accord with the designs, and our efforts keep pace with the movements of *God's benificence.* Then shall the church be one, and secure, from the most profane, the acknowledgment of her divinity, in the blessings she bestows on our land. Then, in firm encounter, her sons shall meet the legions of error and of death, and go on to new triumphs, till *Earth shall hear and welcome the salvation of God.*

SMOOTH PREACHING.

"*Prophesy not unto us right things; speak unto us smooth things, prophesy deceits.*"—Isaiah xxx. 10.

(Continued from p. 181.)

Lastly, those views of religion are most grateful and satisfactory to the corrupt and depraved heart of man, which are most involved in darkness and mystery. There is in most men, and especially in the ignorant and ill-informed, an almost invincible fondness for the mystical and marvellous. They are not satisfied with what is plain, and intelligible, and practical. They want something entirely out of the common line; something hidden and cabalistic; something which they cannot understand themselves, or, what is still better, an awful and blessed secret known only to themselves and the initiated few. Like Naaman the leper, they are not content with the Prophet who merely directs them to "wash and be clean." They want some "*great thing*" done to them; something, which shall give them consequence in their own eyes; something, which shall make them the subject of remark and conversation; something, which shall elect them from, and elevate them above, the common herd of mankind. Besides, to the mass of the people there must be a peculiar attraction in doctrines, which, by their avowed incomprehensibility, level at once the intellects of men—doctrines, for the proper understanding of which, study and education can afford no advantage, and for the effectual preaching of which, it is much more important that a man should be *bold* than *wise.* Men, too, conscious of their guilt, and alarmed at their future prospects, must like mystery. They must like to have so much confusion introduced into our thoughts on God and providence, that no clear ideas can be formed as to the final issue of things. They must like to hear the character of the Supreme Being represented as so dark and incomprehensible, that no reasonings can be founded on it as to his final arbitration on the destiny of his creatures. This is precisely what a sinner must like, one especially who purposes to continue such; for where there is nothing to be known that is not likely to give him uneasiness and pain, the more mystery the better; and he must prefer that system above all others, which is best adapted by the absurdity of its doctrines, or the jargon of its technicalities, to throw a mistiness and indistinctness over all things. Next to believing that Christianity is altogether a fable, the present comfort of a sinner will be best promoted by believing it to be altogether a mystery. If therefore he cannot succeed in persuading himself, that there will be no future state at all, he has but to believe that every thing relating to it is involved in impenetrable mystery, and it will answer his purpose almost as well. Here, then, we discover the true reasons, or at least the principal reasons, why those preachers find themselves such favourites with the multitude, who represent religion as so mysterious, and veil all its doctrines in mystery, and introduce such confusion into our thoughts as to the rule by which God will reward and punish mankind.

Thus have we stated those general views of religion which are most tolerant and acceptable to the corrupt and depraved heart. We might now go on to mention several particular circumstances, which conspire to give them currency and popularity in the world; but, for the present, we forbear, considering our leading object as already accomplished; which has been not so much to inquire into the origin of these views, or to prove their falsity, as to expose a delusion with regard to them, which has long had possession of the public mind. Strange as it may seem on due reflection, it has long been supposed, that these very views are painful and offensive to the "natural man;" and that this is the only reason, why they have not been universally adopted. Whereas directly the reverse of this is true; for the astonishing, and otherwise unaccountable, prevalency which these views have actually gained, has been chiefly owing to the smooth things which they prophesy to sinners.

(*To be concluded next week.*)

THE APOSTOLICAL BENEDICTION.

2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all."

This passage can be construed into a proof of the Trinity only by supposing that God, Christ and the Spirit, being mentioned together, they must each of them be truly God; but the absurdity of this supposition has been shown already: or by taking for granted that the words are a prayer, equally addressed to God, Christ, and the Spirit, which is incapable of proof.

God is mentioned distinctly from Christ and the Spirit. If the two latter be divine persons included in God, the distinct mention of them is superfluous. If they be distinct from God, and God comprehends three persons, there must be three persons without Christ and the Holy Spirit. The distinct mention of Christ and the Spirit when the word God is used, proves that Christ is not God, and that the Spirit is not a divine person. The grace of the Lord Jesus Christ, is the favour of God which flows through him; the communion of the Holy Spirit, is the participation of divine gifts and powers.

Though the Apostle uttered his benediction in a devout frame of mind, the words are not a prayer: they were addressed neither to God, nor Christ, nor the Spirit, but to the Corinthians. Even could they be proved a prayer, it would not follow that they were addressed to any being but God; for surely Paul might lift up his heart to God, on behalf of his fellow christians, for the grace which comes by Jesus Christ, and the gifts of the Spirit; as he does Eph. iii. 14. in which place he says, "I bow my knees unto the Father of our Lord Jesus Christ;" though his prayer related both to Christ and the Spirit. *Wright.*

AN EXTRACT.

Providence conducts us with so much gentleness in all the different seasons of our life, that in a manner we are not sensible of it.—If at twenty years we could see in a glass the face we shall have at sixty, we should shrink at the change, and be terrified at our figure;—but it is day by day that we advance: we are to-day as yesterday, and to-morrow as to-day; and it is a miracle of that Providence which we adore.

REASON.

We no more diminish the value of divine revelation, by saying, that without the use of reason its saving benefits cannot be enjoyed, than we diminish the value of that heavenly luminary, the sun, by saying that a man cannot enjoy its light without using his eyes.

APHORISM.

Truth is not only a man's ornament, but his instrument: it is the *great* man's glory, and the *poor* man's stock: a man's truth is his livelihood, his recommendation, his letters of credit.

Christian Register.

BOSTON, FRIDAY EVENING, JULY 11, 1823.

We wish, with all becoming respect, to call the attention of our fellow citizens to the communication which we have this day published, in relation to the suitable observance of the Sabbath; and more particularly as regards the frequenting of news rooms. We repeat with much sincerity the sentiment of our correspondent, that "we are no advocates for a superstitious reverence of the Sabbath," and that "we plead for no monkish severities and penances." At the same time we feel it our duty to bear our testimony against the practice of visiting the news rooms on the Sabbath, and to point out what appear to us the evil consequences resulting from the practice.

In the first place, as we are ignorant who are in the habit of visiting the news rooms on such days, we are unwilling to believe it is done by many, if by any of our valuable citizens,—any who have the esteem and confidence of the community, and whom we have been accustomed to respect. If, however, it is true, that there are some in this practice, to whom society is indebted for their good example in other respects, and for their liberal benefactions in support of religious institutions, and of whatever exalts and adorns society—if this be in some instances the case, all we have to say is, that we deeply regret the inconsistency; and that we must still believe that it arises from the want of proper reflection on the inevitable effects of the practice; and especially on its tendency to blunt and deaden his moral sensibility, as well as to injure the religious principles and habits of his children, and of all who look to him for an example.

If we have any sincerity in professing to believe that the present is a state of probation, and that our future condition will be happy or miserable, according to the affections we have cherished and the habits we have formed here, then it is certainly one of the most remarkable moral phenomena, that after having devoted six days in seven to the world—to the exclusive and eager pursuit of its pleasures and gains—we should be not only unwilling to devote the seventh to those services and duties which might redeem our minds from their absorbing influence, but should consent still more to nourish and strengthen this influence by giving up even this day to the same eager pursuit of the same engrossing and debasing objects.

But setting aside all consideration of the influence of this practice on our own moral and religious habits and affections, it seems to us, that the argument drawn from its influence on the views and principles of the rising generation, and particularly our children, clerks, and apprentices, is sufficient to restrain, not only every friend to the security and good order of society, but every man, however unprincipled and selfish, who has a wise regard to his own interests. Every man wishes his children and dependents honest and virtuous, at least to such a degree as will ensure to them the respect of society, and be a security of his own interest.

Now we venture to say, that there is no man —not even he who has no practical regard to the Sabbath and the institutions of religion himself, who will not acknowledge that the virtuous principles and conduct of his children and dependents, their habits of dutifulness and obedience, are on the one hand strengthened and improved, or on the other, injured and weakened in proportion as they are more or less observant of the duties of the Sabbath, or attentive to the public instructions and services of religion.

Why is not a man deterred, then, if by no better motive, at least by that of *worldly policy*, from setting an example, which he cannot but perceive must shock the good principles of those around him, and be continually operating to weaken, if not to destroy their influence. There is no fact better established, than that in proportion as a man loses his respect for the Sabbath and its institutions, in the same proportion he shakes off the influence of all motives to good conduct, other than respect for public opinion, and personal convenience.

We need not intimate to a man who is in any degree acquainted with the world, how imperfect and feeble a barrier these principles alone must oppose to the dictates either of passion, pleasure or interest. Is it then considerate and wise,—is it kind, thus to expose our youth to the influence of examples so prejudicial to those principles and habits which not only our interest, but, which is of far greater importance, their own respectability and happiness require, should be preserved in all their first purity and strength?

But there is much reason to fear that the evil does not end with disrespect to the Sabbath and its institutions. The news room becomes the resort not only of the man of business, but of his clerks and apprentices, who have no purpose to accomplish there, but the killing of time and the gratification of an idle curiosity. Many young men, who have been taught to respect the Sabbath, and who are comparatively sound in principles, and pure in morals, are emboldened by the example of their masters to lounge in the news room. Here they are assembled with all descriptions of minds, the thoughtless and frivolous, the unprincipled, and the loose in practice. The frequent, promiscuous assembling of young men of all characters, with no definite or settled purpose, is an evil of no small magnitude, especially to the young and uncorrupted. It is here, by the acquaintances they form, and the conversation to which they listen, that they gradually lose their abhorrence of vice, and the foundations are laid for those gross defections in practice, to which, (if they are not sadly belied by those who have the best means of knowing,) a large portion of the young men of our city are alarmingly addicted, and for support in which the purses of their masters must, for the most part, in some way furnish the means.

Now though this evil is not wholly or perhaps chiefly chargeable on the opening of news rooms on the Sabbath and Sabbath evenings, yet undoubtedly this is *one* of its sources; and, by nourishing, as it cannot but do, an irreverence for religious institutions, and thus assisting to break down and destroy their moral and religious principles, becomes indirectly a very important and powerful source of the evil. We appeal to the sober and unprejudiced minds of the observing and reflecting part of the community—*are not these things so?*

The remedy is with ourselves; and a virtuous and provident community, it should seem, would not be backward in applying it. Our reputation as a religious community requires it. Our duty to God, to ourselves, and to posterity imperiously require it.

We have perused with much satisfaction the work to which we alluded in our last, entitled, "Remarks on the Dangers and Duties of Sepulture: or security for the living, with respect and repose for the dead."

It seems to us impossible to resist the mass of evidence, that is produced, of the inconvenience and danger of continuing to bury the dead in any part of a confined and populous city. We are aware, that there are some gentlemen of great reputation for talents and science, who have been thought to favour the opposite opinion, and from whose better knowledge and judgment we would wish to differ with becoming modesty. We cannot but say, however, that till evidence is produced of a *very much more decisive character*, than any yet presented, of the safety of domestic interments, we must continue to wish, and shall feel it our duty to express that wish, as a greater "Security for the Living," that all future interments of the inhabitants of the city may be made *without* its limits, in some place better adapted than any *within*, to ensure "Respect and Repose for the Dead."

We have no motive in these suggestions but the public good; if we err, we are ready to be convinced of our error whenever the grounds of our present opinion are fairly shown to be untenable. The most we wish, is such a discussion of the subject as will elicit truth. And to this end we earnestly invite the attention of all thinking men in the community, to the book to which we have alluded, that its arguments against church and city interments may either, on the one hand, be refuted and rendered nugatory; or, on the other hand, be acknowledged as valid, and be admitted in practice.

We shall extract but one of the many striking statements presented in this book. It is from the remarks of M. FODERE, on the effects of cemeteries:

"Some putrid exhalations escaping from a tomb, were diffused through a church in Saulieu, and infected sixty-six children who were in it, so that thirty-four of them perished, as well as the curate and vicar. The same year the moving of several coffins in a village occasioned a malignant fever, of which fifteen peasants died, and several curates, assembled there, became dangerously ill. But it was particularly the cemetery of the Innocents in Paris, which some years after decided the government to adopt the general measure of prohibiting all burials in the churches and cities. The police of Paris had incessantly, for forty years, received complaints from the inhabitants, who lived near this cemetery. They blamed this focus as the cause of a number of diseases, which were depopulating their quarter of the city, and as the cause of the speedy corruption of their meats, broth, and milk. The cellars in several houses near this place had contracted such a degree of infection, that they could not be entered. Counterwalls were erected to intercept any communication of the earth or water of the cemetery; these were soon saturated with the same fetor, and a month after the cellars had been purified by ventilating stoves, they had become as foul and intolerable as before.

"At length, in 1780, the Faculty of Medicine in Paris were consulted on this nuisance; it was pronounced to be the cause of all these evils, and ordered accordingly to be removed.

"This example proves, that the earth of cemeteries in time becomes so filled with putrid matter and effluvia, as to endanger the health and the life of all those exposed to the air of these depots of corruption. This case should be every where known, to every city and every village, to induce the people generally to conform to the law for removing all inhumations so far from the living, as to prevent the air or water from being injured by their ascending or descending poison."

For the Christian Register.

RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XV.

What I had now heard interested me too much to suffer me to rest until I had learned more. The history of Mr. Garstone I found to be this:—He was the son of parents, whose religion partook of the character of austerity and superstition. He was educated in the most rigid restraint, and imbued diligently with the dogmas of the Assembly's Catechism. When he had grown to years of understanding, being of a strong mind and exceedingly susceptible feelings, his reflections on the subject of religion became earnest in the extreme, and occupied him day and night. A fear of God, rather dreadful than pleasant, as he expressed it, had always oppressed him, and it now made him miserable. The doctrines which he had learned in childhood, he now began to understand and reason upon, and apply to himself. He saw that if they were true, he was condemned by his birth to an eternal curse, which only the re-creating grace of God could remove. And this grace was appointed to visit only a chosen few. Was *he* one of these chosen? Should he ever taste this grace? Or was he to be abandoned by the discriminating spirit of God to his horrible destiny?

Beneath the agony of heart which this personal application of his creed produced, he struggled long and wretchedly. His misery, he told me, was indescribable. His life for months was a burden of terror and fear. Every thing lost its relish in the desperate attempt to gain satisfaction and hope from what appeared to him the sentence of despair—a sentence, which he was sometimes tempted to pronounce inconsistent with every attribute of justice and goodness. But this temptation he was taught to reject as blasphemous, and a foul instigation of the devil. He strove to smother every feeling of the sort, and in spite of the clear demonstration, which the more he reflected the more strongly was forced upon him, he compelled himself to believe, that all this might be so, and God still be just.—In this tumult of contradictions, in this struggle of his mind to be reconciled to what he felt to be dreadful, and tried in vain to see to be right, two years of misery past away, and health and cheerfulness passed away with them. Reading, reflection, tears, prayers, were all in vain. The counsel of friends was also vain; for his state of mind was a cause of congratulation to them, being, as they supposed, the struggle of the natural man in the throes of the new birth, from which he would come forth regenerate and rejoicing. They rather increased than allayed his perplexity. They rebuked his attempts to reason on the subject, and told him it was vain to hope for satisfaction, except only in that prostrate faith, which God would give if he pleased, and when he pleased. They bade him therefore wait, and not be guilty of the blasphemy of trying God's ways by the rules of human reason.

He did wait but to no purpose. He humbled himself, and strove to quell what was called his pride, and to believe the consistency of what appeared to him contradictory, and made it the burden of his prayer that he might only find peace, and he would sacrifice every other thing. It was all in vain. No peace came.—But, not to prolong the story, the powers of his mind at last triumphed. He found it impossible, after every effort, to attribute to the government of God, what he had been taught to attribute to it. He gradually came to the determination that such a system could not be true, and he rejected it as contradicting almost every thing which nature and common sense teach of the great Creator.

I could not help being deeply interested in this history. Unhappy man, thought I, thus driven away from the light and comforts of God's word. How different might have been the result if he had been blessed with early opportunities like mine. He would have found help in his difficulties, as I did; he would have learned, that the gospel of God's love is not implicated with any revolting or disgusting dogmas, "*at which reason stands aghast and faith herself is half confounded;*" and he might have received it in its native beauty and uncorrupted lustre,

"Majestic in its own simplicity,"

the ornament, support, guide and joy of his soul, conducting him tranquilly through life, to an everlasting hope. But of all this he had been deprived. He had come to reject the gospel, from never knowing truly what it was. He had thrown away its peace, from having a counterfeit offered in its stead.

But though he had rid himself of this cause of trouble, he was far from tranquillity. His religious propensities were strong, and his education had been such as to associate ideas of the highest importance with the subject. His reverence for God was deep and habitual, his belief in a future world fixed, and his conviction that God had revealed himself to the world was too deep rooted to be easily removed. There was a great deal, too, sublime and beautiful and delightful in the history, character, and teaching of Jesus, which he could not reconcile with his imposture any more than he could reconcile the doctrines he had been taught with his truth. Here, then, was another distressing embarrassment. At length he strove to escape from it by avoiding the subject altogether. He put away his Bible, he neglected public worship, he involved himself in other studies and active pursuits, and tried to forget all he had ever known or thought about revealed religion.

But he never could succeed. It came to his thoughts in spite of him, and never suffered him to be at rest. His mind often misgave him, he became anxious, melancholy, fitful, unsettled; an unbeliever, yet longing to believe; striving to think himself wiser and happier than others, yet secretly hoping he should one day be with them; with a fixed abhorrence of what had been urged on him as the peculiar doctrines of the gospel, yet conscious that human wisdom could have no light, and human weakness no hope, except from the declared mercy of heaven.

Such was Mr. Garstone when I knew him; and I may truly say that I never have seen the man more deserving of compassion; nor can I imagine a more sad picture of the deplorable effects of unbelief. I bent my knee in devout gratitude for the felicity I enjoyed in the glorious faith and hope of Christ, and breathed an earnest prayer that I might be enabled to heal the errors and comfort the spirit of this unhappy and mistaken man.

For the Christian Register.

MR. REED.—We profess, in this city, and I hope with some sincerity, to be a moral and religious people. Religion is very generally respected; its importance is acknowledged; and we believe it has an influence on the conduct and manners of many of our citizens. Much attention is also shown for our sabbatical institutions. Attendance on public worship is the general practice. And we believe no public amusements or feasting are known on the Lord's day.—There is still, however, a habit indulged by our mercantile citizens, which we think calls for reprehension, and is inconsistent with the holy purposes of the Christian Sabbath.

If they merely resorted to the Post-Office and took their letters to their homes, to peruse in private, or with a view to answer early on the following morning, it might be excusable, if not justifiable. But with many, it is the practice to spend an hour or an half hour, in the news room for the purpose of obtaining all the information received from abroad, as to the changes in stocks, property, and goods; and business is thus laid out for the rest of the day, in speculations and calculations entirely relevant to the increase or preservation of wealth. How this practice differs from a walk on change for an hour or two on other days, we cannot possibly conceive.—The evil is increasing. A new establishment of the kind is lately got up; and is likely to become, if it has not already become a place of business and bargaining. Surely, there can be no necessity for this. It is inconsistent with the sacred design of the Sabbath: and the effect is hostile to the blessed influence of religion.

We are no advocates for a superstitious reverence of the Sabbath. We plead for no monkish severities and penances. But we do contend, that no labor, festivity, nor worldly speculations should be suffered to obtrude upon this day of religious observance. What *necessity* can there be for spending time at the *news rooms*, that might not be pleaded to justify a resort to 'Change and other places of worldly business? Every one is, indeed, answerable for his own conduct, and responsible to his Maker and Judge: And if any individuals are without due regard to religion, and will devote some part of the Sabbath to business, they must each suffer for the fault; and the want of moral and religious improvement will be his own greatest punishment. If this is done in private, the mischief is not so great to the community. But when there are public places of resort for merely worldly concerns on the Sabbath, society is injured; for the influence of religion is lessened and undermined.

We are aware, that nothing but public opinion can prevent the practice to which we allude. And we cannot but hope, therefore, that the reflecting and patriotic, the sober and moral, as well as the sincerely devout and pious, will exert their influence to give a check to, and to render unfashionable, a practice, at once novel and dangerous. ALPHA BETA.

DOMESTIC INTELLIGENCE.

The late Postmaster General, R. J. Meigs, Esq. having resigned his office, the President has appointed Mr. McLean, of Ohio, as his successor. Mr. McLean has been Commissioner of the General Land Office. The Washington Republican has the following remarks in relation to the qualifications of the new incumbent:

"Mr. McLean is *in the prime of life;* and has all the qualifications for the high and responsible duties, which are reported to have been assigned to him. His talents and industry, order in business, his independence and integrity, eminently qualify him for an office of such importance, as that of the Postmaster General."

Mr. McLean entered upon the duties of his office on the 1st inst.—He is succeeded by Geo. Graham, Esq. late Chief Clerk in the War Department.

NATIONAL ANNIVERSARY.

The fourth of July, the anniversary of the birth-day of the nation, was celebrated in this city by appropriate public services, and other suitable expressions of joy. Two orations were delivered, one by RUSSELL JARVIS, Esq, and the other by C. P. CURTIS, Esq.—They were both received with high approbation.—In the evening there was a brilliant display of fire work on the common. The day was closed without any accident or unpleasant occurrence.

The following are a few of the toasts at some of the various celebrations.

By the Hon. Mr. Webster. Public opinion—a power too elastic and expansive to be compressed or repressed by all the inventions of all the artists in the political world.

By the Hon. Mr. Lloyd. Perpetuity and soundness to *each* of the *four and twenty Pillars*, that support the most magnificent Dome, which the wisdom of man has ever raised beneath the Canopy of Heaven.

By the Hon. Mr. Crowninshield. New-England, the fair daughter of Old-England—may she soon rival her as much in the Arts and Sciences, as she now does in civil and religious liberty.

By his Honor the Lt. Governor. The late Lt. Governor of Massachusetts—comfort and honor to his declining years, and a grateful recognition of his private virtues and public benefactions.

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At SALEM, *By Col. Pickering.* The permanent union of citizens, founded on an equality of rights, burdens, and benefits.

By Hon. Judge Story. Col. Pickering, our venerable guest; a zealous patriot, a disinterested statesman, and incorruptible citizen.

A serious accident occurred at the display of fire works, on the evening of the 4th inst. at Salem. One of the rockets accidentally struck and entered a chest in which were about 300 rockets, which exploded in the midst of the crowd, and seriously injured about thirty persons. Three of them have since died of the wounds received.

What gave peculiar novelty to the performances in the Meeting House, on Friday last, was the novel, interesting and candid remarks of the venerable Col. PICKERING, preparatory to the reading of the Declaration of Independence. The Colonel commenced by stating, that he had acceded to the call of his fellow citizens to read the Declaration of Independence, in order that he might lay before them some interesting information on the subject, in his possession. He first commented on the propriety of anniversary celebrations, and their early origin with the feast of the passover observed by the Jews in commemoration of the deliverance of their offspring from the destruction which overwhelmed the children of their oppressors.

He then gave a concise statement of the motives which led to that declaration, and the measures that were taken first to avert its necessity, and next to prepare for its hearty adoption and support. That petitions and remonstrances were exhausted, without producing any suspension of the determination of the arbitary councils of England, to "bind us in all cases whatsoever, without our consent." That these, though unavailing at St. James, had their effect at home. That then the public mind was gradually prepared for this decisive measure, and foreign auxiliaries sought. That no foreign state was willing to aid us, unless with the view to lessen the power of Great Britain, and that therefore every step short of Independence, would have precluded foreign assistance. The Colonel then proceeded to give an account of the manner in which this subject was introduced into Congress: He stated that there was no man living able to give so good an account of it as the venerable JOHN ADAMS; that he had written to him in the last August on the subject, and he now gave the facts obtained from him. The motion which produced the Declaration, was made on the 10th of June, 1776, by Richard Henry Lee, from Virginia, the largest of the Thirteen United Colonies, who was authorized to make it by the votes of his constituents, the Assembly of Virginia. Mr. Adams seconded the motion, Massachusetts being at that time the second state. The Colonel here alluded to the ability and zeal of President Adams in carrying through this measure. He observed of him, that he possessed that "BOLD AND DARING SPIRIT," without which no revolution could be successfully accomplished. A committee of five was appointed on the subject, consisting of Mr. Jefferson, Mr. Adams, Dr. Franklin, Mr. Sherman and Mr. Livingston. Mr. Jefferson, though the youngest on the committee, was chairman, he having one vote more than Mr. Adams. That Mr. Jefferson had come into Congress with great reputation as a writer—and although he was a silent member of that body, yet he was most useful on committees, and felicitous in his writings. That Mr. Adams had made use of every exertion to procure votes for Mr. Jefferson, in order to place him at the head of the committee. That the committee met and appointed Mr. Jefferson and Mr. Adams a sub-committee. That Mr. Jefferson urged on Mr. Adams to write the Declaration, and Mr. Adams urged Mr. J. to do it. That Mr. Jefferson at last consented, and the next day submitted the original draft, as it was presented to congress. That Mr. Adams thought the only objectionable part of it was that in which George III was styled a *tyrant*—that he considered that as too personal—that he only considered him so officially, and that he was deceived and misled by his Cabinet. He did not however state any objection to Mr. J. as it was afterwards to be submitted to the whole committee, and the feelings and temper of the people were fully up to the tone of the Declaration. That he thought some of the most beautiful passages were afterwards stricken out by Congress, particularly that in which it was enumerated as one of the evils of our Colonial state, that the Parliament had refused to allow the colonies to prohibit the importation of slaves, and had thus entailed upon them the evils of a slave population. The sub-committee afterwards reported to the committee, who did not suggest a single alteration or amendment. The committee then reported the Declaration to Congress on the 1st of July, 1776; it was discussed and amended on the 2d 3d and 4th of July, and adopted on the latter day, about a quarter of the reported Declaration having been stricken out. Mr. Pickering differed from Mr. Adams in opinion, and thought the Declaration improved by the amendments. In this opinion of Col. Pickering's, we most readily concur, as we consider nearly every alteration made by Congress, with the exception of those in relation to slavery, as a real amendment to that instrument. Most of the ideas in the Declaration had been repeatedly maintained in previous papers, especially in a Declaration of Rights in Massachusetts, penned in a lucid interval by James Otis, and pruned and polished by Samuel Adams.—That great credit, however, was due to Mr. Jefferson for the ability of the compilation, and we heartily accord the same degree of credit to the candour of Col. Pickering *Salem Reg.*

Messrs Greene, Tillinghast, & Co. had woven, in one of their factories, in the vicinity of Wickford, in this state, from June 22d to the 28th, inclusive, (by daylight, allowing intermission for breakfast and dinner,) by seven girls, on fourteen looms, 3910 yards of Sheeting, No. 15, thirty-eight inches wide, averaging over 46 yards per loom a day; the greatest quantity wove by one girl was 624, and the least was 503 yards. *Prov. Patriot.*

PORTLAND, JULY 8.

New Steam-Boat.—The steam-boat Patent, Capt. Steward Porter, arrived here yesterday in 4 days from N. York, having touched at a number of places to land passengers. She is intended to ply between this place and Boston—is strong and commodious, and elegantly fitted up for passengers.

Her Engine *has been proved*, is of superior workmanship, and propels the boat about 10 miles an hour.—From the perseverance of Capt. Porter, we have no doubt but he will meet with good encouragement, and find it profitable. We wish him success.

The Salem Gazette states that the Sea Serpent has renewed his visit this season. On Monday of last week he was seen by a young man in a row boat, near Cape Ann shore. He came within 8 feet of the boat, with about 25 feet of his length out of water. His head, the young man describes as being "as big as a considerable sized cask, but flattened." He was on the point of striking him with his oar, but was restrained for fear of danger. Such is the account we have from a gentleman of Sandy Bay, who received it direct from the young man who saw the creature.

A paragraph is circulating in most of the newspapers throughout the Union, purporting to be an extract of a letter from Washington, and importing that the Russian Imperial Ukase of 4—16 of September, 1821, had been revoked. This statement is not correct. We understand that, at the proposal of his Imperial Majesty's government, recently made, the minister of the United States at St. Petersburg will be furnished with powers and instructions to confer with the Russian Cabinet for the adjustment, to the satisfaction of all parties, of their conflicting claims in relation to the Northwest coast of America: and from the well known moderation and regard to justice of the Emperor Alexander, no less than the friendly dispositions toward the United States, so long and so constantly manifested by him, there is reason to expect that this adjustment will be accomplished in a manner satisfactory to him, and, at the same time, consistent with all the rights of this nation. In the meantime, it is believed that the commanders of the Russian armed vessels upon that coast have received orders, which will obviate any further immediate collision with the commerce and navigation of the United States in the Pacific Ocean. *Nat. Int.*

Bull-Baiting—We are mortified in finding it necessary to communicate to the world the disgraceful fact, that the barbarous sport of a Bull-Baiting took place in our neighbourhood, yesterday, on the Jersey side.—The particalars we have not heard; but we have received no intimation that the civil magistrates of New Jersey interposed their authority to prevent the fete.—One person, at least, paid dearly for his share of the sport; for we were last evening informed at the police office, that a Mr. James Wilson, an inn-keeper, of Boston, now on his way from Philadelphia, had his pocket picked at Powles Hook, and his pocket-book taken, containing 1945 dollars in bills. *N. Y. Com. Adv.*

Colony of Jews.—Some weeks since we published a notice to landholders, from the society for meliorating the condition of the Jews, proposing to purchase land for the formation of a colony, to be located in the state of New-York. We now understand that it is probable that the society will purchase 20,000 acres of township No. 5, about 25 miles west of Plattsburgh, and near the military turnpike. An agent has been on to view the premises, and is satisfied with the soil and situation. The society has in view "the establishment af an asylum for the oppressed of that people, who profess a faith in Christ, or desire to be instructed in the doctrines of the Christian religion." *Plattsburgh Rep.*

Of the fifty-five patriots who signed the Declaration of Independence, only three are now living, viz. JOHN ADAMS, THOMAS JEFFERSON, and CHARLES CARROLL. They have all exceeded the age of 80 years.

General Wilkinson is compiling a work on Mexico, historical and geographical.

It is in contemplation by the Legislature of Maryland to open a canal from the city of Baltimore to the Potomac river.

The Legislature of New Hampshire rose on Thursday last, after a busy session: and passing 65 acts, many of them for the incorporation of manufacturing companies.

Hon. Joshua Cushman has been elected a representative to the eighteenth Congress, for the Kennebeck district.

The papers throughout the country make mention of various counterfeited Bank bills in circulation.—Among them are Fives of Phenix Bank, New-York;—do. of the Stonington Bank, besides many others.

The Mississippi.—The number of persons passing up and down this "Father of waters" is wonderfully large. In the course of a few days, no less than seven hundred and eighty passengers came up the river in steam boats, and landed at Louisville.

The Baltimore Federal Republican has been purchased by Messrs Robert Allison & Co.; the former editor, Mr. Frederick G. Schaeffer, having retired.

The Legislature of Connecticut has appropriated the sum of $3000 for the purpose of erecting a stepping mill.

Notice is given in the Albany Daily Advertiser, for the benefit of all sturdy rogues and beggars, that a stepping mill is about to be erected in that city.

We understand that between four and five hundred casks and cases of powder, were seized on Sunday afternoon, at the end of Long wharf, on board of a small craft, about to be embarked on board of a vessel then lying at the wharf, bound to sea.

Bridge.—A chain bridge is building over an arm of the Irish sea, from Wales to the island of Anglesea. It is 28 feet wide, 126 feet above the water, and has the unprecedented length of 560 feet (34 rods) between the two supports, one on each shore. It will cost about $300,000.

It is stated by Capt. Burns, of the brig Iris, of Philadelphia, that two days before he sailed, a revolution took place at Campeachy, and the people declared the whole of Yucatan independent of Mexico. The revolutionists style themselves *Federal Republicans*. They sent the captain of the port to Alvarado.—*Phil. Gaz.*

Every institution in Mexico, which has been styled *Imperial*, is required to be altered to *National*, by the sovereign Congress.

QUEBEC, JUNE 30.

The number of vessels arrived at this port up to the present date is 191, carrying 46,407 tons and bringing 4,374 emigrants. The number arrived at the same period the last year was 282, carrying 77,092 tons and bringing 4,302 settlers. The quantity of timber which has come down is now very great, indeed the market seems completely over-stocked and no reasonable price can be obtained by the raftsmen. The circumstance that there are few or almost no vessels to load makes business in this, as it is in every other branch extremely dull.

FOREIGN INTELLIGENCE.

*** *Accounts have been received from London to May 22, and from St. Ubes, (Portugal) to the 30th. The following summary of the intelligence received is from the Centinel of the 9th inst.*

The latest Portuguese accounts announced that the French army had entered Madrid. These accounts agree with others previously received from France, wherein it was calculated in the Bulletin Itinerary, that their army would reach the Spanish capital on the 24th of May. If this anticipation was realized, the news of the entry could easily have reached St. Ubes by the 30th. On the 15th of May the French head quarters were at Aranda, on the Douro, only six days' easy marches from Madrid. This progress of the French, if correct, makes it probable that the news received here from Santander, of the success of Gen. Mina was an exaggerated report of some rencontre between a Spanish and French column in Catalonia; and probably the one mentioned in a Perpignan article of May 3, which was stated to have occurred in a night *reconnoisance* near Peralada, in which the French acknowledged that they had suffered some loss, and that a good many of the wounded had arrived at Perpignan; but that the result was not important. It may, therefore, be set down that the French have penetrated, almost without opposition, to the centre of the Spanish monarchy. What their future proceedings or prospects will be cannot be foreseen. In the places they have passed, they have established the old Spanish authorities and laws, levied no contributions, and have paid for all supplies furnished to them. The Spanish Regency continued to follow the army. It doubtless would establish itself in Madrid, and exercise the executive functions in the name of Ferdinand; and the French army would probably remain in Madrid some time to wait the effect of its operations on the unsubdued parts of Spain. What that effect will be time must unfold. There were no visible indications of the concentration of any Spanish force of much strength; and the last advices from Seville, Cadiz, Malaga, &c. certainly did not give note of any powerful opposition to the continued progress of the French.

Another revolt occurred in Portugal on the 27th May, which had been joined by the only Prince of the *House of Braganza* in the kingdom. The Queen it will be recollected refused some time since to take the oath to support the Constitution, and had been banished. On the above day, a regiment of troops, which had been ordered to join the "Army of Observation," revolted in the neighbourhood of Lisbon. Its commander had proclaimed his object to be to put down the reigning "anarchy," compel the Constitutianal Ministers to resign, and to restore the ancient prerogatives of the King. The Government had announced the defection; and that the most efficient measures would be adopted to suppress the revolters, and added, that the other military corps, and the people were firm in the support of the Constitutional cause; but the last reported accounts were, *that the Ministers had resigned.* We have not learnt any thing further; and know not, what to understand by the "Army of Observation." Portugal has not, we believe any exterior enemy. The King of France had publicly declared to the *Portuguese* Minister, that his kingdom was at peace with Portugal; that his army had no orders to interfere in her internal affairs, and would not commit hostilities on her, unless provoked.

The London papers indicated, that Great Britain, however she might be a "looker on," at the invasion of Spain, would not consent that France should hold a military occupation of the country; and would protest against it. If this is true, the *crisis* of the war will only have arrived when the French (if it should be the case) should have overrun Spain. There were, however, no great preparations for a war in England; and the high price to which the public stocks had attained in England and France, afforded a strong proof of the general opinion that the war would not be a long one, and that no new nations would be engaged in it.

LONDON, MAY 21.

It is repeated, that the French authorities immediately release all private Spanish prizes sent into French ports!

The Spanish government has only nine Admirals, 65 Captains, 69 Commanders, and 424 Lieutenants, in full employment. The total number of officers of the Navy is 5114.

Russia.—The famous Russian Ukase, relative to the North West coast of America, has been made the subject of inquiry in the British Parliament. Ministers have protested against the Russian claim as originally expounded; and the subject is still in negotiation. In the first stages, the Emperor is said to have taken high ground, from which he has since descended. [It is remarked that the temper of the present British Ministers towards their late High Allies is repulsive and anti-conciliatory.]

There is no truth in the German reports of the formation of a large Russian army to assist France. Mr. Canning has declared to Parliament, that he has no knowledge of an engagement's existing between the High Allies, to assist France with a single man or shilling, even in case she should be defeated in her unjust Spanish crusade; that all the Allies engaged to do, at Verona, was to allow France to make the war on her own account and risque, and merely to withdraw their ministers from Spain, in case the French minister should be withdrawn; and that the French ministers were so confident of success, that they desired to wage the war single-handed.

South American Spoliations.—It is announced that the British Admiralty have ordered Admiral Hardy to demand restitution of all property seized, provided it can be proved to belong to British subjects.

British Navy Officers.

A return of the number of officers in the navy, 1823, as reported to Parliament.

	No. on List.	*Employed afloat.*	*Half pay*
Admirals of the Fleet	2	none	1
Admirals	59	2	55
Vice Admirals	64	3	59
Rear Admirals	70	4	65
Captains	229	65	747
Commanders	314	64	757
Lieutenants	3720	424	3394

Retired officers.—Rear Admirals 29, Captains 27, Commanders 100.

VIENNA, MAY 6.

The Greeks appear of late to be rather inactive, and are said to experience great sufferings. The citadels of Corinth, Coron, Modon, Patras, and the forts in the gulf of Lepanto, continue to be occupied by the Turks. It is added, however, that the Greeks will not conclude any negotiation with the Turks, but on the basis of the acknowledgement of their independence. Lord Strangford, the British minister at Constantinople, continued his exertions to effect a reconciliation.

Capt. Doane, ar. at N. York, from Cadiz, mentions that he passed within about two miles of the French vessels cruizing off Cadiz, but was not molested by them. A Spanish frigate, which had been driven in by the French ships, and four men of war brigs, were lying in the Bay. Two privateers were fitting out, and would be ready to sail in a few days.

Russia. On the occupation by Russia of the North-Western Coast of America, and the adjacent waters, the London Courier of the 18th states, that the offers of the British government to enter into an amicable negotiation, with the view of preventing all misunderstanding arising betwen the subjects of the two powers, had been rejected by the Emperor Alexander, who insisted on the "claim of sovereignty," and the "principle of maritime law," both of which had been carried into effect by the Russian government. The matter is to be speedily brought before the H. of Commons. It is evident, from the tone of the ministerial journals, that the understanding subsisting between the Courts of St. Petersburgh and Great Britain, is not of the most cordial nature.

BATAVIA, JAN. 3.

Volcanic Eruptions in the Island of Java.—The loud reports, resembling thunder, which were heard here in the night of the 30th December, and the fine white ashes which since that time have been perceived in several places, have excited fresh alarms of ravages by volcanic eruption.

We have hastened to acquaint our readers with the accounts we have hitherto received.

On the 27th of December, in the evening, a shock of an earthquake was felt in the residency of Kadoe, about nine in the evening, it was in the direction from east to west; it was repeated eighteen times in thirty hours. Some of the shocks especially the last one, in the evening of the 28th, were verry violent, and still more dreadful on account of the undulating motion. At the same time a loud subterraneous rumbling was heard in the mountain of Meradie, and it began to throw out stones. At half past one, in the morning of the 29th, an eruption took place, during which half of the mountain was surrounded with lava and columns of fire, while a heavy shower of sand and small stones covered the neighboring fields.

At present we have the unhappy certainty, that four villages are burnt and two buried; fifteen persons have lost their lives, the inhabitants of the destroyed villages having had time to escape.

Every thing that could be done for the relief of the sufferers was done by the Residents, as far as the time would allow.

Accounts from Pasoeroean say, that the burning mountain of Broma also has for some time past made a loud, subterraneous noise, and began to throw out fine blackish ashes, which are perceived at considerable distances. In the vicinity of the mountain the air is quite obscured, at intervals, by the ashes, which hitherto have, however, done little damage.

In the district of Sumadang lately the scene of dreadful eruptions, every thing was quiet

Amsterdam Courant.

INSTALLATION.

On Wednesday the Rev. ANDREW BIGELOW was Installed over the Congregational Church and Society in Medford, as successor of the late venerable Dr. Osgood. The procession moved to the church at eleven o'clock. The following was the order of exercises:—A voluntary by the choir. Introductory Prayer by Rev. Charles Brooks of Hingham. Anthem, "I waited patiently for the Lord," &c. Sermon by Rev. Aaron Bancroft, D. D. of Worcester. Anthem. Prayer of Installation by Rev. Abiel Holmes, D.D. of Cambridge. Charge by Rev. Ezra Ripley. D. D. of Concord. Fellowship of the Churches by Rev. James Walker, of Charlestown. Concluding Prayer by Rev. Convers Francis, of Watertown. These parts were followed by a Hymn, and the Benediction by Rev. Mr. Bigelow. The whole concluded with a voluntary by the choir.

The services were highly appropriate and acceptable, and were listened to with great interest and attention.

ORDINATION.

In Troy, on Wednesday the 2d inst. Rev. A. B. Read was ordained as Pastor of the Congregational Church in that place.

MARRIED,

In this city, Mr. Thomas Kendall, to Miss Sarah Rhoades—Mr. Ebenezer D. York, to Miss Martha Creighton—Mr. Stephen P. Fuller, to Miss Mary E. N. Griffith—Mr. John Luckus, to Miss Louisa Tippet—Mr. Joseph Goodwin, to Miss Sarah Swallow.

In Cambridge-port, Mr Richard Blanchard, of Boston, to Miss Eliza Mason.

In South Bridgewater, Mr. Nathaniel Washburn to Miss Joanna Snell.

In Keene, (N. H.) Robert Means, Esq. Attorney at Law, of Amherst, to Miss Maria Eliza Dinsmore.

In Salem, Capt. Francis Peabody, to Miss Martha Endicott.

DIED,

In Roxbury, 27th ult. Sarah Jane Williams, aged 9 years, daughter of Mr. John Williams, of Charlestown.

In Charleston, S. C. Mr. James Anderson, son of the late Rev. Rufus Anderson, of Wenham, Mass. aged 23.

In Kennebunk, on Saturday, Capt. Smith Bradbury, aged 58, formerly of Newburyport.

In Westboro', Mr. Phineas Haskell, aged 92.

Drowned, in Bolton Pond, by the upsetting of a boat, Mr. Merrick Houghton, aged 23.

In East Bridgewater, Mrs. Mary Kingman, aged 19, wife of Mr. Nathan K.

In Newport, David Williams, a member of the Society of Friends, aged 54.

In Geneva, N. Y. Rev. Jonathan Ferris, a Baptist Minister, of Milo. While looking from a window in his house, during a thunder storm, he was instantly killed by lightning.

JOHN B. RUSSELL

RESPECTFULLY informs the public, that he has taken charge of the printing department of the CHRISTIAN REGISTER, No. 4 Spear's Buildings, Congress street, where he is ready to execute all kinds of

BOOK AND FANCY JOB PRINTING,

in a neat and accurate manner. The printing apparatus is new; and he hopes that constant personal attention will ensure to the establishment a share of public patronage. June 13

MORAL AND RELIGIOUS TRACTS.

THE interesting moral and religious Tracts printed by the Trustees of the Publishing Fund, are for sale at the office of the CHRISTIAN REGISTER, the place of general deposit, No. 4, Spear's Buildings, Congress-street; and also at the Bookstores where they have usually been found. The Tracts on hand are the following;—

Life of Eleanor Morland, 3 cents.—Thomas Dormer, 3 cents.—Drunkenness, 3 cents.—Duties of Children, 3 cents.—History of Isaac Jenkins, 6 cents.—Lottery Ticket, 3 cents.—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents each. Also, Frank, a sequel to Frank, by Maria Edgeworth, 38 cents for two vols.

THE BROTHERS.

A new and interesting Tract is just published as above, price 10 cents, entitled "*The Brothers*, or Consequences, a story of what happens every day; with an account of *Savings Banks*."

N. B. Applications for the Tracts of the Publishing Fund, by those who wish to become Agents, may be made to DAVID REED, general Agent, No. 4, Spear's Buildings, Congress-street. June 6

POETRY.

The following Ode, written by the Rev. Thomas C. Upham, of Rochester, N. H. was sung at the late celebration in Portsmouth, by the members of the Handel Society.

THE PILGRIMS WERE OUR FATHERS.

Tune—Ye Mariners of England.

The Pilgrims were our fathers;
Though cold in death they lie,
The story of their noble deeds
Shall never, never die.
As long as ocean girds the land,
The sufferings that they bore,
Ne'er shall part,
From our heart,
But be repeated o'er;
And their deeds of glory live
Till time shall be no more.

Loud heav'd the stormy ocean,
And dangerous was the deep;
The Pilgrims started on their way,
And along their way did sweep;
No toils nor terrors kept them back,
They gave their feet no rest,
Till their eyes
Saw the skies
That shine along the West—
Where the Pilgrims found a home,
No more to be oppress'd.

They trusted in Jehovah;
He prov'd a faithful friend:
He bade the sea to roll them on,
And the winds their aid to lend.
'Twas He that built the Western World:
And led them where it lies;
So the wave
Bore the brave
To nobler lands and skies;
And they kneeled with one accord
To God the great and wise.

Now sing unto the Pilgrims;
Now wake a noble strain;
Recall their toils, recall their deeds;
Let the song be heard again,
While sings the raven o'er their grave,
Or flowers are blooming there;
Oh! the song
We'll prolong;
And that shall be our care,
Till far through the land,
Their glory it shall bear.

MISCELLANY.

ADVENTURES OF A BIBLE.

(Continued from p. 186.)

According to his promise, Mr. D—— returned in the morning; but another fit which he had in the night, had reduced Robert to a state of entire insensibility, in which condition he laid till he died. To the last moment in which he was capable of utterance, he seemed indeed to feel the deepest shame and sorrow in reflecting upon his life; and continued to pray that God would spare him, only that he might prove his sincerity, by his future and constant devotion. How did I wish that all the companions of his iniquities might have been witnesses of his penitence, his resolutions, and his prayers? Harder than adamant must have been the heart, on which they would have made no salutary impression.

On the morning after the funeral of her husband, and before she called her children to prayers, Mrs. Alley drew them around her, and telling them that now, more than ever, her comfort would depend upon their conduct, and that by obedient and virtuous lives they might be to her more than sons and daughters, she gave me into the hand of her eldest son, reminding him, that all the hopes of his father, in his death, were founded in that mercy of God, which was *here* offered to sinners; and assuring him that his life, formed and guided by the holy instructions of the Saviour, would secure to him at once all, which was truly good in this world, and the eternal happiness of a better. The children clung to her, and all promised that they would never disobey her. George received me with all the warmth of gratitude which a young, and tender, and affectionate heart could express; and with him I commenced a new series of exertions, in which my success, for three years, was equal to my most sanguine expectations. He was now thirteen years of age; and I was his daily companion and adviser, till he was sixteen. To this portion of my life I recur with the purest pleasure; for whilst I was daily the means of giving improvement and happiness, I was witness, I believe, to as little vice, as existed in almost any family. I would not tire my reader by a detail, in which he might not be interested; but I shall be pardoned, I hope, if I dwell for a moment longer on a family, where the virtues of the gospel seem to have taken their abode, and the simple pleasures of which were sanctified, by the influence of the purest piety.

By the recommendation of Mr. D——, Mrs. Alley soon obtained a few friends, by whose kindness and care she was enabled, not only to live comfortably, but to send her elder children to school, and to instruct the younger herself. But she was made comfortable by means, which required a humble and grateful heart to render them sufficient. She would have been considered poor, even perhaps by some, who were themselves poor. She would have been pitied by thousands, who knew not the very narrow limits, within which she had learned to confine her wants. For the most common and the plainest of the bounties of providence, she taught her children likewise to feel, and to cherish a lively gratitude to God. Often have I known them to ask of God their daily bread, and to thank him for it, when bread was all, which they had, to supply the hunger of the day. I am induced to observe this, because many of the poor know not how much they lose, in the want of that humble and grateful spirit, which religion only can give; and with which, the very lowest condition of life may admit of many enjoyments. The few friends of Mrs. Alley assisted her occasionally to clothe her children; and by such work as she could do for them, and a few others whom they requested to employ her, she hired a chamber, and a small apartment in a garret, and obtained the food which supported her family. From her little store, she could sometimes even furnish assistance to others, whose necessities perhaps were not greater than her own; and as I witnessed this charity, I have more than once applied to her the commendation, which the Saviour of the world gave to the woman, who cast her two mites into the treasury of the temple, "this poor widow hath cast more into the treasury than they all; for she of her penury, hath cast in all which she had, even all her living."

George had committed to memory very many of my instructions; and his example was followed by the rest of the children. On the evenings of Saturday and the Sabbath, all which had been thus learned in the week was repeated; and on Monday morning a short lesson for the week was given to all, who could read. These were not painful tasks. The lessons, when learned, furnished subjects for many an evening's delightful conversation; and the younger children were not unfrequently taught by the elder, to repeat them. About once in a month or two, Mr. D—— renewed his visits; and, by the request of the mother, examinations were made of what had been learned since the last visit. In such employments and pleasures, the years passed quickly away; till George, well taught and well principled, was preparing to leave his mother, to become an apprentice to a mechanic. Taking me with him one day as he went out, as he passed quickly along, and was deeply engaged in reflecting on the employments, upon which he was soon to enter, I fell from his bosom, and saw him no more.

I was not long unnoticed. A man from the country took me up; and nobody appearing to claim me, I found myself, after two days, in his house, and a member of his family. Here, for a little while, I was examined, and talked of; not, I mean, as to my instructions, or usefulness; for of these I heard not a word; but of the manner in which I was obtained, of how much I might be worth, and of who should now possess me. I attempted to produce an influence on the hearts of each one who took me; but from neither did I receive a return, which gave me any promise. But curiosity was soon gratified, and I was laid away. Here I found one of my own family, covered with dust; and here I dreaded the mortification of being left, and of being excluded from any further exertions for the happiness of man.

EXTRACTS FROM THE JOURNAL OF A SOUTHERN TRAVELLER IN NEW ENGLAND.

In one of my excursions I passed through the town of Lexington. Here, you recollect, was the first conflict in the war of the revolution. About seventy militia men had assembled on the meeting-house green, when the British soldiers, who had been sent to destroy the arms and stores collected at Concord, arrived at Lexington. Major Pitcairn, an English officer, rode towards them, and in an angry tone calling them *rebels*, ordered them to "lay down arms and disperse." This order was not obeyed: on which he discharged a pistol, and commanded his men to fire. Several persons were killed, and the militia men retreated. There is now on the spot consecrated by the blood of these *proto-martyrs* to the cause of their country, a very plain and simple monument of granite, with a suitable inscription.

The gentleman who accompanied me in this excursion, as well as some aged persons that I happened to meet with, who had perfect recollection of the whole affair, gave me a very striking picture of the effect produced by this shedding of blood. It went like an electric shock through that and the adjoining towns. The act of the British officer was regarded as one of wanton murder, and the whole population was roused to a perfect rage. Men at work on hearing the report, left their oxen standing in the plough, and running at full speed to their houses for arms, scarcely took time to say farewell to their families. And persons in the woods engaged in hunting, rushed directly to the scene of blood, without returning home to bid adieu. The sight of their dead and wounded neighbours inflamed them to madness. Those who were *hurt*, but not disabled by the enemy, raged like chafed lions, and rushed on, covered with dust and blood, resolved to take revenge for their slaughtered countrymen. A venerable old lady whose husband was engaged in the affair, and one of whose sons now lives in your city, said to me—"Nobody showed any sign of fear on that day—wives and daughters exhorted their husbands and sons, to go out and avenge the death of their neighbours."

You know the result. The small stores collected at Concord were destroyed; two field pieces were spiked; and some four or five hundred pounds weight of shot were thrown into a well! and this being effected, the British, although supported by a fresh detachment, were compelled to make way as well as they could to Boston; while the Massachusetts men hung on their rear, and harassed them at every step. The expedition cost them at least three hundred men.

You can easily imagine, after what was said in a former letter, how I felt while standing at the foot of the simple monument, which preserves the memory of the men who fell at Lexington; and hearing the friend who accompanied me, speak of the events to which I have just referred. But you must not suppose that, because I seize every opportunity of recalling recollections of the revolutionary war, I delight in scenes of carnage and blood. The vivid description of a battle does, indeed, excite a powerful interest, and awaken many feelings of a lofty character. But a little reflection brings to view the sad realities of the scene; and the humane heart cannot but deplore and execrate the depravity which makes "man a wolf to man;" and mourn over the desolations produced by lawless ambition and lust of power. Still, however, the men and the events of that period ought often to be called to remembrance. What our fathers told us ought never to be forgotten. And while the angry passions which were roused in relation to the British government, ought not to be cherished, surely the feelings which pervaded the great mass of our population, and united them as a band of brothers, ought to be excited in the bosom of every child that is born among us. The present generation ought to know that in those days of glory, the men of the South and the North, of the East and the West, fought and conquered together. And that by this union of hearts and hands, the independence of America was achieved. The imperishable wreath of glory was entwined round the *whole nation;* our precious birthright was defended and maintained by the valour and perseverance of ALL. While the aged in this part of the country were telling the tale of their country's wrongs, and of their countrymen's prowess, I was led to perceive that the people here had just the same feelings as to American liberty and independence, that are common to the citizens of my "father land;" and I thought that if the men of the South could hear what I heard, and see even the dim eyes of age kindling up with youthful brilliancy, and flashing fire on the reawakening of former emotions, and the recollections of former days, they would renounce local prejudices, banish all narrow feelings, and say, with exulting patriotism, of all parts of the land, THIS IS MY COUNTRY, and of the people, THESE ARE MY FELLOW CITIZENS—*may Heaven bless them forever!*

The conviction is every day more fastened on my mind, that greater pains ought to be taken to promote kindly feelings among the *people* in different parts of our country. It is an undisputed maxim that "*United we stand, divided we fall.*" The state of Europe is such as to give greater importance to this political aphorism than ever.

The old causes of political difference are now done away. It is time then, for old distinctions to cease, and for all classes of politicians to unite, in sustaining the precious institutions of our own happy country. If the first grateful aspiration to the Father of all mercies ought to be—as I have no doubt it ought—that we were born *Christians*, and not *heathens;* the second that every infant ought to learn to send up to his Creator, is, that we were born *American citizens*, and not *European subjects*. But under God, we owe this high distinction to the *united* labours of our great forefathers. The people in all parts of the country would, at all times, be ready to feel and acknowledge this, were it not for the devices of ambitious men, who are willing to employ unworthy arts and raise bad passions, for the purpose of elevating themselves. In this state of things, the duty of enlightened and honest men, in every division of the country, is to promote the culture and reciprocation of kindly feelings, so as to counteract the designs of such, as would sow the seeds of discord and disorganization among us.

I do earnestly desire to see a freer and more liberal intercourse carried on between the North and South. It would be advantageous to both. I hope that no offence will be taken by any, when I say that we could learn from our brethren here, that which would be profitable to us; and that they might in turn, learn from us what would do them no harm. At any rate, all might be taught no longer to mete out Christian love and the charities of social life by geographical divisions and local boundaries.

In the excursion, from which I have just returned, I had an opportunity of looking more closely than I had done before into the domestic and agricultural economy of the New-England farmers; and I have been astonished to observe how much less house-keeping and the cultivation of the soil cost here, than they do among us. The fixtures about a New-England kitchen, where the family is of any size, are fully equivalent, as I should think, to the labour of three servants, at servants' labour with us.—The kitchen joins the dwelling-house, and the wood-house the kitchen. The spout of the pump is rarely more than twelve feet from the kitchen fire place. Cooking stoves are generally employed—so that fuel is used sparingly; and water is always at hand. The result of all is, that a family here, which employs one house servant, lives full as much at ease, as one in our part of the country that employs four—with only this special exception, that, in Virginia, the *mistress* has a great deal the most trouble. Consider the difference, as to expense, between employing four unproductive hands and only one!

I have before remarked that the farms here are small. They are generally cultivated by the proprietor and his sons. And if the whole product is less than on the large plantations in Virginia, the surplus is proportionably much greater; and the expense of clothing incomparably less. I have no doubt but that the nett profits of farming in New-England are greater than in Virginia. But this will scarcely be believed here. If it is heard that a man owns a thousand acres of land, and fifty negroes, it is imagined that there is no end to his wealth. But it is not considered that out of fifty slaves, on account of old age, childhood, disease, and other causes, scarcely ten or twelve able bodied labourers can be found, whose services are to be regularly depended on. Now if the planter grows corn enough to feed all his dependants, and tobacco sufficient to fill fifteen or eighteen hogsheads, he is thought to do exceedingly well. This tobacco at an average price, will produce from one to two thousand dollars. This is all the planter has to pay taxes, blacksmith's and doctor's bills, the expense of clothing, and every thing else in the way of family expenditure, where there are perhaps sixty persons. The truth is, that many planters in Virginia begin to feel that the present mode of cultivating the soil is so expensive, and the price of produce so low, that a change will soon become necessary and inevitable. *Free* labour costs less and produces more than that of slaves. Hence while Virginians are nominally rich, they are actually poor; and will be so until some one shall be wise enough to devise a plan for changing the state of things among us. When shall it once be!

WASHINGTON'S OPINION OF JOHN Q. ADAMS.

The following letter on the character and merits of John Quincy Adams, was addressed to Vice President Adams by Gen. Washington, eleven days before he retired from the presidency.

Monday, 20th Feb. 1797.

Dear Sir—I thank you for giving me the perusal of the enclosed. The sentiments do honor to the head and heart of the writer, and if my wishes would be of any avail, they should go to you in a strong hope that you will not withhold merited promotion from Mr. John Quincy Adams, because he is your son. For, without intending to compliment the father or mother, or to censure any others, I give it as my decided opinion, that Mr. Adams is the most valuable public character that we have abroad; and that there remains no doubt in my mind, that he will prove himself the ablest of all our diplomatic corps. If he was *now* to be brought into that line, or into any other public walk, I could not, upon the principles which have regulated my own conduct, disapprove of the caution which is hinted at in the letter. But he is already entered. The public more and more, as he is known, are appreciating his talents and worth; and his country would sustain a loss, if these were checked by an over delicacy on your part. With sincere esteem and affectionate regard, I am ever yours,

GEO: WASHINGTON.

The Vice President.

LITERATURE IN MODERN GREECE.

Before the disasters, which have lately ravaged Greece, many rich and enlightened merchants had employed large sums for the purpose of printing, in Modern Greek, many useful works, which might tend to raise their countrymen from the state of profound ignorance, into which they had been plunged by four centuries of slavery. Soon their views extended, and the immortal works of the ancient Greeks were reprinted, at the expense of their descendants, in their original tongue. The inhabitants of Scio contributed largely to this noble object; and it was at their expense, that the two finest treatises of Aristotle, "On Morals," and "On Politics," were published by Dr. Coray. M. Thourot, Professor in the Royal College of France, has made a translation from Dr. Coray's edition, the profits of which are to be employed for the benefit of the Sciots, who have survived the ruin of their beautiful and flourishing island.—*U. S. Gazette.*

From the Salem Gazette.

Thus early in the season we have had, in various parts of the country, more than a common proportion of thunder storms. The following extract from the Doomsday book, St. Julians, Shrewsbury, England, A. D. 1500, may excite a smile:

"The divelle did put his clawe uppone the clapper of the great belle, and from his clawe there yssued a flame of fyre, which dydde melt yverie belle in the church, threw the spyre uppone the ground, and melteydd moch of the brasse work candyl styks—because an holie and ryghteous Monk hadde in a sermon spoken tauntinglie of his power and authoritie uppone earthe."

Thus did our pious and philosophic ancestors solve an *electric cloud!*

In Ashmole's Diary of his life, is the following passage:—"1581, April 11. I tooke earlie in the morning a good dose of elixir, and hung three spyders about my neck, and they drove my ague awaye. Deo gratias."

The length of streets already lighted by gas in London is 215 miles; and three principal companies light 39,504 lamps, and consume annually about 33,148 chaldrons of coal.

THREE IMPORTANT QUESTIONS ANSWERED.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition. June 27

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